

**THE ORIGIN OF MINANG KABAUNESE SHOWN ON WEDDING
CEREMONY VIDEO OF “PASAMBAHAN MAANTA MARAPULAI”
PRODUCED BY ELTA RECORD BUKITTINGGI**

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Abstract: *This study aims to explain the origin of Minangkabau ancestors in Pasambhan Maanta Marapulai Speech produced by ELTA Record Bukittinggi. This study discusses the origin of Minangkabau ancestors found in the video based on myth. In the preparation of this study researchers used descriptive qualitative methods, which is a method that examines an object by explaining the object. Researchers get supporting data from several books that is literature books, bukujurnal, and other books related to this thesis. In analyzing, the researcher explains the implicit meanings contained in the Maanta Marapulate Extended Speech by both the bridegroom and the bridegroom. The results of this study stated that the ancestors of the Minangkabau people came from the third son of Sultan Iskandar Zulkarnain named Maharaja Diraja, Maharaja Diraja sailed through the Indian Ocean and found an island to the west of Sumatra Island. The island is called Perca Island. Or known also by the name Minangkabau, from there Maharaja Diraja see Mount Merapi then Maharaja Royal along with his entourage went to the top of the Mountain. There they first built the Village, the first village named Siligundi Nan Baselo in Pariangan Padang Panjang. Based on the analysis of the story of the origin of Minangkabau ancestors found in the video Maanta Marapulai Supplement, the researchers concluded that the story is a mythical story.*

Keywords : *Minang Kabaunese, Ceremony.*

Introduction

In tracing the history of a tribe, we needed some complete evidences about it. The evidences about a tribe were found based on the facts and the stories. Based on the facts, it was the artifacts, histories, books, inscriptions and historical buildings. For example, the history of Mayans in America, they had many historical evidences such as *Chichen Itza* in Mexico. It looked like pyramid as the center of another building. In the opposite, there were many stories about a tribe that had not complete evidences, because there was no fact about the origin of

that tribe. But, they had many stories that circulate among people in their country. They believed that these stories as their origin. For example *Tamiang* tribe in Aceh, the story that circulate among people told that the origin of *Tamiang* tribe came from Malay tribe, but there was no fact about that story. The story without clear fact was included into myth story.

A set of stories or beliefs about particular person, tribe, religious and culture without clear facts was called as myth. Myth of particular person was the stories told about person and

his or her life such as the story of *Angku Saliah* in West Sumatra, Indonesia. Myth of particular tribe was the stories told about the existence of a tribe and its expanding, such as *Orang Pendek* tribe in Jambi and *Mantee* tribe in Aceh. Myth about particular religious or beliefs was the stories told about the beliefs of people in a country or village, such as animism and dynamism. Myth of particular cultures was the stories told about the habitual of society in particular country such as *balimau* tradition in West Sumatra.

Myth stories were often told on traditional activities. Usually, it was told on traditional ceremony such as traditional arts and traditional speeches. Traditional arts were the tradition of people in a particular tribe which was played by the people in that society. It was a drama show, a playing and singing. For example *wayang* in Javanese, it told about the myth stories of their tribe. Another example was *randai* in West Sumatra. It told about the myth stories of Minangkabaunese. Traditional speech was the tradition of society in particular tribe to tell the aim politely. It was used in some ceremony such as wedding ceremony, death ceremony and traditional ceremony. Some traditional speech contained myth story, such as on *Pasambahan Maanta Marapulai* in West Sumatra wedding ceremony.

Traditional speech was often used in traditional ceremonies at each country in Indonesia. It was called by different terminology depended on language in that country. In Bataknese, it was called as *Marhata*. Javanese traditional speech was called as *Medhar Sabda* or *Tegese*. Minangkabaunese traditional speech was called as *Pasambahan*. In

West Sumatra, traditional speech was used in traditional ceremonies. They have many traditional ceremonies such as Wedding Ceremony, Batagak Gala, Turun Mandi and Death Ceremony. Each ceremony used traditional speech when they communicated formally. The term of speech in Minangkabaunese depended on what is the aim of that speech. for example, *Pasambahan Ka Makan*, *Pasambahan Carano*, *Pasambahan Manjapuik Marapulai*, *Pasambahan Maurak Selo* and *Pasambahan Maanta Marapulai*.

Pasambahan Maanta Marapulai was a traditional speech that was used in a wedding ceremony in Minangkabau tribe. It was used as the speech to usher the groom to the bride's house. It contained some parts such as opening, introducing, meaning and purpose and closing. In the part opening or meaning and purpose, some of them contained the myth story about the origin of Minangkabaunese. It was a story that has no fact, but they believed that the story as their origin. Even, this myth story was learned by the student in the school. It was used indirect language in delivering the message.

In Minangkabau literature, *Pasambahan* was a part of poetry. *Pasambahan* and Poetry were almost having similar form. Both of them in the point of content were full of style. They had connotative meaning; the meaning was more than the text itself. People need more deep knowledge to analyze poetry and *Pasambahan*. Poetry had its sound and the content was not as long as the content of *Pasambahan*. Usually poetry was created by the author to express their feeling, to criticize something and usually it was through the stanza. But

Pasambahan was the speech of tribal leader and usually used in delivering the message to the other leader. Their speech need some hours to deliver and response the speech. They used figurative languages in their speech, such poetry did.

Based on explanations above, there were the reasons why the researcher wants to analyze the origin of Minangkabaunese which was found on *Pasambahan Maanta Marapulai* in a wedding ceremony video. First, it contained myth story about the origin of Minangkabaunese. It was believed as the true story by the Minangkabaunese. Second, the meaning of the language used was difficult to understand. And then, the researcher found some cases about the differences between fact and the story. The researcher used theory of mythology to analyze the myth story about the origin of Minangkabaunese which was contained on this object. Since, mythology was the theory of approach which was suitable to everything about myth.

Limitation of the Problem

The researcher limited the problem as below:

1. The origin of Minangkabaunese which was told by the groom's family as the guest in wedding ceremony video of "Pasambahan Maanta Marapulai" produced by ELTA record Bukittinggi based on myth.
2. The origin of Minangkabaunese which was told by the bride's family as the host in wedding ceremony video of "Pasambahan Maanta Marapulai" produced by ELTA

record Bukittinggi based on myth.

Formulation of the Problem

The researcher made formulation as below:

1. What is the origin of Minangkabaunese which was told by the groom's family as the guest in wedding ceremony video of "Pasambahan Maanta Marapulai" produced by ELTA record Bukittinggi based on myth.
2. What is the origin of Minangkabaunese which was told by the bride's family as the host in wedding ceremony video of "Pasambahan Maanta Marapulai" produced by ELTA record Bukittinggi based on myth.

The researcher needed some supports from theories of experts to complete this proposal. The theories were needed in order to strengthen the argument of researcher in this thesis. The expert must relate to the problem that discussed. The theories bellow discussed about origin of Minangkabaunese, *Pasambahan, Pasambahan Maanta Marapulai*, poetry and mythology.

The Concept of Poetry

According to Naomy shihab and John Malcolm on their book *elements of literature* (1989:341) state that poetry was a form of expression, just as music, painting, sculpture and dance are. Poetry was different from these other form of expansion because it is compose only of words, words that have as many sound as anyone could

hope for, but only limited meaning. While, Vivian Smith stated that poetry was the most compressed form of literature. Poetry was composed of carefully chosen words expressing great depth of meaning. Poetry used specific devices such as connotation, sound and rhythm to express the appropriate the combination of meaning and emotion.

Laurence Perrine and Thomas R. ARP on their book *sound and sense* (2001:3) stated that poetry might be defined as a kind of language that said more and said it more intensely than ordinary language. Poetry was as universal as language and almost ancient. The most primitive people had used it, and the most civilized had cultivated it.

According to X.J Kennedy and Dana Gioia on their book *an introduction to poetry* (2005:6) stated that poetry was the kind of thing what poets write. Frost had said poetry was rhythmical composition of words expressing an attitude, designed to surprise and delight, and to arouse an emotional response.

Edgar v. Roberts and Henry L. Jacobs on their books *an introduction to reading and writing literature* (1998: 2 and 599) stated that poetry expresses a monologue or a conversation grounded in the most deeply felt experiences of human beings. It existed in many formal and informal shapes, from the brief *haiku* to the extensive epic. More economical than prose fiction in it used of words, poetry relies on imagery, figurative languages and sounds. Poetry and poem described a wide variety of spoken and written forms, styles and pattern and also a wide variety of subjects. Because of

the variety, it was not possible to make a single, comprehensive definition. The origin of the word was the Greek words *poiema* that is something made or fashioned.

According to Kirzner and Mandel (1991:548) *literature reading, reacting and writing* stated that one way of defining poetry maybe to say that it used language to condense experience into a very intensively concentrated package with each sound, each word, each image and each line carrying a tremendous amount of weight. Based on definitions from experts above, the researcher concluded that poetry was a kind of literary work that delivered the message indirectly by using figurative languages with particular characteristics and particular rules.

The Concept of Minangkabau Language

Indonesia was an archipelago with a wide range of cultures, languages, and tribes. Indonesia multiethnic populations cause every citizen in general used at least two languages namely regional language and national language. The language used in society in order to realize his desire as social being in communicating which each other has a great diversity of languages in accordance with many kinds of ethnic groups that exist in that community. The diversity of these languages happens in the larger society. Each of these tribes has their own language which used to communicate each other. In the diversity of cultures in Indonesia, Minangkabau language is the language which its usage is the areas covering most of West Sumatera Province.

According to Jufrizal (2012), the areas of Minangkabau Language used were

grouped into *Darek* „land“ area and *Rantau* „coast“ area. The influence and the spread of the use of Indonesian actually crossed the administrative border of West Sumatera Province itself. This was probably due to socio-cultural habits of Minangkabaunese who like to wander and to trade in various regions of the archipelago, including abroad. Moussay (1981) later described that traditionally, the Minangkabau region formerly extended to Kampar River in the east, along Indragiri River and Batang Hari River in the southeast, and extended to Kerinci and Bengkulu in the south. For Minangkabau society, the Minangkabau language was one of the media that was used to introduce the local culture of Minangkabau region to the wider community. Minangkabau language and culture of its people are like two sides of a coin that can't be separated. Bonvillain expressed (1997) that the language was not autonomous and only serves as a means of communication. Minangkabau language, in this case positioned itself as a tool to express and display the cultural meanings that were owned by the Minangkabau.

The origin of Minangkabaunese

a) Based on history

Marsden stated in his book *History of Sumatra*, published in 1811, the researcher summarized that both the Sultan of Turkey and the Emperor of China addressed the King of *Minangkabau* as "Brother" and that the royal stamps of both empires were always on either side of the royal stamp of the *Minangkabau* kingdom on every official letter or document issued. Marsden described how during

the 18th century three Kings ruled *Minangkabau* simultaneously and that was the golden period of the kingdom. They had three Royal Titles, namely the Representative of God, the Sultan of the Golden River, and the Master Ruler of Water and Clouds. The Kings of *Minangkabau* also possessed various special assets, like gold mines, and the Blue Champa flower that only grows in *Minangkabau* (in other place the Champa flower is yellow).

An inscription carved in stone used the *Hindi* alphabet that originated from the Hindu-Buddha civilization of the *Sriwijaya* and *Melayu* kingdoms tells the story of how the "Sultan of the Golden River" exported his gold down the rivers of *Indragiri* and *Siak*; both rivers flowed from the highlands of *Minangkabau* to the western coast of Sumatra. It also mentioned that the *Minang* were the first inhabitants of the capital of the *Sriwijaya* kingdom, nearby Palembang. Raffles came to visit because he wanted to explore the mysteries of the highlands of *Minangkabau*. He was strongly impressed with the bloodline of the Minangkabau, as told by Marsden. Raffles was also interested in the similarities between the *Minangkabau* and the people he called "*Bangsa Melayu*" (the Malay race). Marsden had previously suggested a link between *Minangkabau* and the coastal region of Malaysia, this link was based on their linguistic similarities, and both peoples were devoutly Islam, not to mention that many of the leaders of *Melayu* had bloodlines that linked them to the *Minangkabau*.

Minangkabaunese was a part of *Deutro Melayu* (Young Malay) which was done migration from the land of south china to Sumatra Island about

2.500-2000 years ago. It was predicted that this people come in from the east of Sumatera Island. They came through Kampar River and then go to the highland which was called as *darek* and it became the village of Minangkabaunese. After that, some of *darek* area made a confederation became a thing which is known as *Luhak*. It was continuous became *Luhak Nan Tigo* (graves 1941:4).

b) Based on myth Minangkabaunese myth could take from the original stories circulated among people in west Sumatera. It was called as *tambo*, that was the story which was told from people to people which circulates among society and they believe that the story as the real story. Bakri Bagindo Nan Sati (2005:70) on his book *Alua Pasambahan Sarato Ranah Minang* states:

*Takalo maso
dahulu nyo
samaso musim
saisuak, kutiko
langik basentak
turun, samaso
bumi mahantam
naiak, nabi
adam asa
patamo nabi
nuh rasul ka
tigo, mako
tajadi di tanah
kuniang,
tahantak katiang
arasy, taeda
ateh kurisi,
kurisi batabua
batatah intan
podi, baparmato
intan biduri,
baaleh jo kain
suto, kain
banamo ainul*

*banat, tanunan
anak bidodori
dalam sarugo
tujuh pangkek,
kurisi
kadudukan nan
dipertuan sultan
iskandar
zulkarnaen,
anak Zais
Alaihissalam,
anak Adam nan
kuarang aso
ampek
puluah....kawin
lah baliau
kutiko itu iyo jo
anak rajo
Ruhum.dek
hatta takadia
allah, allah
taala kayo
sungguah,
dapeklah anak
tigo urang, nan
patamo banamo
Maharaja Alif,
nan kaduo
banamo
Maharaja
Depang, nan
bungsu banamo
Maharaja
Dirajo, basuo
didalam kitab
tambo, sajurai
ka Banuruhum
sajurai ka
Banda Cino,
sajurai kapulau
ameh nangko...*

It meant that the origin of Minangkabaunese was from the son of Sultan Iskandar Zulkarnaen. Sultan Iskandar Zulkarnaen was the son of

Zais Alaihissalam who was the son of Adam Alaihissalam. Sultan Iskandar Zulkarnaen married with the daughter of King Ruhun. They had three sons; Maharaja Alif, Maharaja Dipang and Maharaja Di Raja. After they grew up to be adult, Maharaja Alif sailed to the *Banuruhun*, Maharaja Dipang sailed to *Banda Cino* and Maharaja Diraja sailed to Sumatera Island. Maharaja Diraja sailed with *Cati Bilang Pandai* towards Sumatera Island. On the way, he saw a mountain in the top of *Langgapuri*, today it was known as Merapi Mountain. Maharaja Diraja stopped his ship there, and then they started a new life from there. They gave the name of first village there with *Pariangan*. Finally, time by time they breed to be a big tribe which is known as *Minangkabau Tribe*.

Based on two versions of the origin of Minangkabaunese above, the researcher concluded that there were the differences between fact and the story which circulated among people about the origin of Minangkabaunese. In this research, researcher focused to analyze about the origin of Minangkabaunese based on myth. The myth story about Maharaja Diraja's journey was often told on *Pasambahan* in various traditional ceremonies in Minangkabau tribe. Almost all of *pasambahan* contained the myth of Maharaja Diraja's journey. One example of them was *Pasambahan Maanta Marapulai*.

Pasambahan

a) Definition

Oxford dictionary, fourth edition (2008) stated that speech was a formal talk given to an audience. Speech was the vocalized form of human communication. It was based upon the

syntactic combination of lexical and names that were drawn from very large (usually about 10,000 different words) vocabularies. Meanwhile, Oxford Advance learner's dictionary (2010:1584) defined word "traditional" as being parts of the beliefs, customs or ways of life of a particular group of people that had not change for a long time. Whereas, word "speech" defined as a formal talk that a person gave to the audience. So, the traditional speech was a speech that is done by a particular group of people or in a particular tribe as their tradition.

In West Sumatera, traditional speech was called as *Pasambahan*. DR.Edwar Jamaris (2002:44) *Pengantar Sastra Rakyat Minangkabau* states:

Pasambahan merupakan pembicaraan dua pihak, dialog antara tuan ruamah (sipangka) dan tamu (sialek) untuk menyampaikan maksud dan tujuan dengan hormat. misalnya menyampaikan maksud mempersilahkan tamu menikmati makanan yang sudah dihidangkan...

It meant that *Pasambahan* was a dialog between the guests (*Sialek*) and

the host (*Sipangka*) to deliver the aim respectfully. For example, to ask the guests to enjoy dishes that had been served, to ask permission to go back to home after eating, to convey the aim to pick the groom up, to convey the aim to usher the groom, to convey apologies in the death ceremony and funeral and to convey the aim to change the rings in the engagement.

b) Kinds of *Pasambahan*

M. Dt. Mangkuto Rajo (1993:8) *Pasambahan Pidato Adat Minangkabau* stated that there were seven kinds of *Pasambahan* as below:

- 1) *Pasambahan untuak makan siriah*
- 2) *Pasambahan mamintak izin baralek*
- 3) *Pasambahan manjapuik marapulai*
- 4) *Pasambahan maanta marapulai*
- 5) *Pasambahan pengangkatan panghulu*
- 6) *Pasambahan mamintak pulang*
- 7) *Pasambahan manatiang pusako*

Based on the statements from experts above, the researcher concluded that traditional speech or *Pasambahan* was a formal conversation between someone and someone else to convey particular purposes in completing particular traditional ceremony. In this research, researcher concerned to discuss about *Pasambahan Maanta Marapulai* in a wedding ceremony video.

Pasambahan Maanta Marapulai

Minangkabau wedding ceremony contained some kinds of *pasambahan*, some of them were *Pasambahan Manjapiuk Marapulai* and

Pasambahan Maanta Marapulai (jamaris, 2002:44). *Pasambahan Maanta Marapulai* was a traditional speech that was used in wedding ceremony in Minangkabau tribe. It was one the most popular *Pasambahan* in West Sumatera. It was used as the speech to usher the groom to the bride's house. *Pasambahan Maanta Marapulai* was spoken by the bride's family as the host. After that, it was replied by the groom's family as the guest in a wedding ceremony. The process of *Pasambahan Maanta Marapulai* has four steps those are opening, introduction, meanings and purposes and closing.

The researcher found some stories about the origin of Minangkabau in this *Pasambahan*. The story was contained in the part of introducing and meanings and purposes. It was a story which had not fact, but the society in Minangkabau tribe believed that this story as their origin. The language that was used in that story was difficult to understand, because the language was not usual Minang language. It used indirect language to deliver a message. It contained figurative language such as metaphor, personification, simile, allegory, and others. In Minangkabau literature, *Pasambahan* was included into a type of poetry.

METHODOLOGY

Technique of collecting data

Creswell (2003) stated the data collection divided into four categories; observation, interview, documentation and audio visual materials. In this research researcher used

documentation method to collect the data. The researcher collected the data of this research by using some steps. First, the procedures of collecting the data were start from finding the video recording of *Pasambahan Maanta Marapulai*. And then, the researcher found the script of *Pasambahan Maanta Marapulai*. The researcher found some books as references which had relation with the topic of this research. After that, researcher watched the video and read the books for many times. Finally, the researcher collected all of the data which was needed by the researcher.

Technique of analyzing data

To analyze the problem of the video, researcher used descriptive method by using the data to describe a phenomenon, to articulate what it means and to understand the problem of *Pasambahan Maanta Marapulai* video.

whitney (1985, 63-65) state:

*metode
descriptive
adalah
pencarian
fakta denga
ninterpret
asi yang
tepat.
Metode
descriptif
mempelajar
i masalah
dalam
masyarakat
, serta tata
cara yang
berlaku
dalam
masyarakat
serta*

*situasi-
situasi
tertentu,
termasuk
kegiatan-
kegiatan,
sikapsikap,
pandangan-
pandangan,
serta
proses-
proses,
yang
sedang
berlangsun
g dan
pengaruh-
pengaruh
dari suatu
fenomena.*

It means that descriptive method was the search for the proper interpretation of the facts. Descriptive search was the study of the problem in society, as well as the procedure that applied in the community as well as specific situation including on relation activities, attitudes, perspectives, and outgoing process and effects of a phenomenon. Based on explanation above, the researcher concluded that descriptive method was suitable with qualitative method in collecting the data in words and the subjective ways.

ANALYSIS

In this chapter, researcher explained about the origin of Minangkabaunese that was told in wedding ceremony video of “pasambahan manta marapulai” produced by ELTA Record Bukittinggi based on myth. The explanation was divided become two parts; based on groom’s family speech and the host family speech.

The Origin of Minangkabaunese Which was Told by the Groom's Family as the Guest in Wedding Ceremony Video of "Pasambahan Manta Marapulai" Produced by ELTA Record Bukittinggi based on myth

After watching the video of "Pasambahan Manta Marapulai" produced by ELTA Record Bukittinggi and reading the transcript of that video, researcher found a story telling about the origin of Minangkabaunese. The story took as long as four minutes and five second. It was told by groom's family on his speech. Researcher explained the story about the origin of Minangkabaunese that contain on groom's family speech. It told about the beginning of human until the journey of the third son of Iskandar Zulkarnaen named Maharaja Diraja to Merapi Mountain.

Myth was often used to a story that explained events or objects that occur in nature such as the creation the certain flower or animals, the location of dessert or ocean and even the origin and cycle of the season. Myth was a stories about the origin of customs and tradition. Myth story was a set of story without clear fact. It had not specific time to explain when the accidents happen. Researcher found myth aspects on the story about the origin of Minangkabaunese on this video.

*takalo maso
nan dahulu,
dimaso musim
saisuak, kutiko
langik basentak
naik, bumi
basentak turun,*

At the certain time, while the creation of sky and earth. While the sky going up and the earth came down. It represented a cycle of a time or season. It explained about a certain time while the creation of sky and earth. It was an unclear time. They were not mention clear or specific time when it happens. Usually, the writer of a story or a history mentioned the specific date and year when an accident happen. But in this story the researcher could not find the specific time when the creation of sky and earth. So, this story can be concluded as myth story.

*nabi adam awa
patamo, nabi
nuah rosul ka
duo, nan tajadi
di tanah
kuniang,
tahentak ka
tiang aras,
taedar ateh
kurisi, kurisi
batabur intan
dengan podi,
baparmato
intan biduri,
baaleh jo kan
suto, suto
banamo ainul
banat, tanunan
anak bidodari,
dalam sarugo
tujuh pangkat,
kurisi
kadudukan nan
dipertuan sutan
iskandar
zulkarnain,
anak zis
alaihislam,
anak adam nan*

*kurang aso
ompek puluah*

Adam was the first human in the world. He was created by yellow soil. Sentence *nan tajadi di Tanah Kuniang* means that the creation of human. It referred to the creation of first human. Adam was the first human that created by the God. Phrase *Tanah Kuniang* was the material to create human. It was a kind of soil, but it was not mention the explanation of what is *Tanah Kuniang* or yellow soil. Actually, the material to create human was clay. Researcher could not find the theory of expert who stated that human was created from yellow soil. So this story was the myth story.

Before Adam came to the earth, he was became a leader in the heaven. Sentence *tahentak ka tiang aras, taedar ateh kurisi* means that the leadership. Word *aras* means throne. Word *kurisi* or chair symbolized the position or rank. Word “throne” and “chair” in that sentence represent a leadership. That sentence explained that human was the leader in the heaven. And then, Adam was the first prophet in the world. The story told that Noah was the second prophet in the world. But in fact, the second prophet in the world was Idris Alaihissalam. Adam had thirty nine children. It can be seen from sentence *anak Adam Nan Kurang Aso Ampek Puluah*. Word *aso* means one. So the sentence means that the children of Adam were minus one from forty or thirty nine. One of them named Zis Alaihissalam. He had a son who named Iskandar Zulkarnaen.

The sentences *kurisi batabur intan dengan podi, baparmato intan biduri, baaleh jo kain suto, suto banamo*

Ainul Banat, tanunan anak Bidodari dalam sarugo tujuh pangkat means that the greatness of the chair of Sultan Iskandar Zulkarnaen. It had so many ornaments such as gems, jewels and diamond. The diamond that prettified the chair named *Biduri* diamond. There were not sources that explained what *Biduri* diamond was. Researcher concluded that *Biduri* diamond only existed on this story. The sentences used figurative language such as hyperbole to represent the greatness of the throne of Sultan Iskandar Zulkarnaen. The sentence explained that the chair was made from silk. The kind of silk was named *Ainul Banat*. The silk was woven by the daughter of angel in the heaven. Based on the story, it was the best silk in the world. But, in modern world there was not available the kind of silk like that.

*mako batiuplah
angin sidolak
dolai, babunyi
lah rabab jo
kacapi, sarato
gandang jo
sarunai, tando
alamat basuko
hati. kawinlah
anak rajo
ruhum, dek hata
takadia allah,
allah taala kayo
sungguah.
dapeklah anak
3 urang nan tuo
maha rajo alif,
nantingga di
banuaruhum,
nan tangah
maha rajo
depang nan
tingga dibanua*

*cino, nan bonsu
maha rajo
dirajo nan
tingga di pulau
paco nanko.*

Iskandar Zulkarnaen married a princess from Ruhum kingdom. The first and second line on the quotation above was the figurative language to represent a great marriage party. They had three sons from their marriage. The first son was Maharaja Alif, the second son was Maharaja Depang, and the third son was Maharaja Diraja. After they grew up, Maharaja Alif stayed in Ruhum kingdom, Maharaja Depang sailed from Ruhum kingdom to China continent, and Maharaja Diraja sailed from Ruhum kingdom to the west of Sumatera Island known as *Perca Island*.

*darimano
turunnyo ninik
kito, iyo
dilereng
gunuang
marapi,
disiligundi nan
baselo, di
pariangan
padang
panjang.*

Maharaja Diraja sailed from Ruhum kingdom through Hindia Ocean. He sailed with *Cati Bilang Pandai*. *Cati Bilang Pandai* was the crews of Maharaja di Raja's ship. They harbored in the west of Sumatera Island. They found an island in the west of Sumatera Island that was named by *Perca Island* or today known as Minangkabau. At the time, Maharaja Diraja saw a top of a mountain which known as Merapi Mountain. They went to the mountain,

and they start new life there. The first habitation was named as *Siligundi Nan Baselo*. It was a village in Pariangan Padang Panjang.

*basentak turun
ka bawah, di
bawah labuah
silimbago,
disiligundi nan
baselo, disinan
mulo bataratak,
mambuek
tampek surang
surang,
bakehnyo diam
masiang
masiang, jolong
malambek jo
malamun, asal
mancancang jo
malateh, di
taruko sawah jo
ladang,
dibueklah
sawah gadang
satampang
baniah, makan
urang tigo
luhak, partamo
luhak tana data,
kaduo luhak
lubuak agam,
ka tigo luhak
limo puluah*

The group of Maharaja Diraja came down from Merapi Mountain. Their first village was *Siligundi Nan Baselo* and *Labuah Silimbago*. The word *bataratak* means built a village. By the time, their population bred continuously, so that they continued to enlarge their living area. They started to cultivate the jungle became plantation, rice field and farm. Phrase *malambek jo malamun* and *mancancang jo malateh* means that

made a plantation, rice field and farm. Because of the increase of their population, they continued to widen their village. The existing villages were not fulfilled their daily need. So that, their county divided became three Luhaks. The first was Luhak Tanah Datar, the second was Luhak Agam and the third was Luhak Limopuluah.

The Origin of Minangkabaunese Which is Told by the Bride's Family as the Host in Wedding Ceremony video of "Pasambahan Manta Marapulai" Produced by ELTA Record Bukittinggi based on myth

After watching the video of "Pasambahan Manta Marapulai" produced by ELTA Record Bukittinggi and reading the transcript of that video, researcher found a story telling about the origin of Minangkabaunese. This story was told by bride's family on his speech. Researcher explained the story about the origin of Minangkabaunese that contain on bride's family speech. This story was the continuation from the first speech from the groom's family. It started from the arrangement of Minangkabau territory in Pariangan Padang Panjang until the expanding of Minangkabau territory as we known today.

*Iyo
diparian
gan
padang
panjang,
dibuek
hukum
dikaran
g
undang,
disusun
tangkai*

*ciek
ciek,
dibalai
adaik di
baleron
g, dek
angku
bandaro
kayo,
duo jo
datuak
Marajo
basa*

Based on the heritage from minangkabaunese progenitor, firstly the fore father of Minangkabaunese came from Pariangan Padang Panjang. They started to arrange law and constitution from Pariangan Padang Panjang. They started to arrange the governance structure. Usually, Minangkabaunese used a place to have a conference. The place was named by *Balai Adat or Balerong*. They gathered in *Balai Adat* to arrange the law and constitution of Minangkabau. First people who arranged the law and constitution were named *Datuak Bandaro kayo* and *Datuak Maharaja Basa*.

*Dilapeh
kulansia
ng
adaik,
etan ka
luhak jo
kalareh,
ka ranah
rantau
pasisia,
taruih
karanta
u
minangk
abau*

From Pariangan Padang Panjang, the forefather of Minangkabaunese arranged the territory of Minangkabau. They arranged the boundary from all point of compass. The territory consisted of *Luhak Nan Tigo, Rantau Pasisia and Rantau Minangkabau*. The territory of Minangkabau started from *Sikilang Ayia Bangih, Surrounded of Pasaman Mountain, Kelarasan Batang Patahan, Sasak and Kinali, Sotong Padang Tujuh, Parik Batu Karokan, Pandahilan, Kuntu, Gunuang Sahilan, Sungai Pagar, Banda Nan Sapuluah, Kubuang Tigobaleh, Sijunjuang, Koto Tujuh, Sambilan Koto Dihilia, Sambilan Koto Dimudiak, Situang, Koto Baru, Sikuntua, Sungai Lansek, Maninjau, Sungai Batang, Manggopoh Jo Sigaringgiang, Lubuak Basuang jo Batu Kambiang, Luhak Limo Puluah, Koto Tuo, Nan Balimo, Kuok, Bangkinang, Salo, Aia Tirih Jo Rumbio*.

The story from the speech of the bride's family was the continuation from the story from the groom's family. It had no more content of myth on it. The story explained about the territory of Minangkabau after the people of Minangkabaunese breed. It was the story of the expanding of the territory from *Pariangan Padang Panjang* until *Luhak* territories and *Rantau* territories. After that, it explained the territories of Minangkabau from all point of compass. Start from the north in *Sikilang Aia Bangih* until *Situang* and *Koto Baru* in the south. In the east started from *Sungai Pagar* and *Rumbio* until Hindia Ocean in the west.

Conclusion

Based on the analysis of the story about the origin of Minangkabaunese in wedding ceremony video of "Pasambahan Manta Marapulai" produced by ELTA record Bukittinggi, researcher made a conclusion that the forefather of Minangkabaunese was the son of Sultan Iskandar Zulkarnaen named Maharaja Diraja. He sailed through Hindia Ocean with his group. He found an island named *Perca Island* or known as Minangkabau. He started to build the village from Merapi Mountain. The first village in Minangkabau was named *Siligundi Nan Baselo* in Pariangan Padang panjang. It was explained in the speech from groom's family.

The bride's family speech was the continuation of the story from the groom's family speech. It told about the expanding of Minangkabau territories. It started from Pariangan Padang Panjang, minangkabau expanded until *Sikilang Aia Bangih* in the north, *Sitiung* and *Koto Baru* in the south, *Sungai Pagar and Rumbio* in the east and Hindia Ocean in the west. The story about the origin of Minangkabaunese in wedding ceremony video of "Pasambahan Maanta Marapulai" was the myth story. It was because there were so many contents of myth on that story. There was not specific time that explained when the accidents happen. Researcher found the differences about the material to create human between story and the fact. In the story human was created from yellow soil, but in the fact human was created from clay. The story used figurative language to symbolize and represent something. In general, most of myth story used figurative language in delivering the messages. So, that was because

researcher conclude that story about the origin of Minangkabau in video “Pasambahan Maanta Marapulai” was the myth story.

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